

# Prophetick Admonitions

TO THE

## CITY of LONDON,

Of Four Great Calamities like to befall it, viz.

1. *Destruction of their Houses. fulfilled in 1666.*
2. *Slaughters of their Persons. Wives and Children.*
3. *Loss of their Goods and Estates. And,*
4. *Violation and Slavery of their Consciences.*

And of the only means to prevent 'em.

First Preached, and afterwards Printed, and Dedicated to  
the Citizens, by *Thomas Reeves, B.* in Divinity, in the  
Year 1657.

---

L I C E N S E D,

May 21. 1694.

D. POPLAR.

---

**P***Rænotions and Presages* of future Things are various and from different Causes; some more certain, some more doubtful; some more general, some more particular and distinct; some from a natural Sagacity and good observation and consideration of the course of Things, in their Causes and Events, both Natural, Moral, and Divine; some from a farther advantage either of a Divine Illustration, or secret impressions of Spirits from without, both good and evil; some from more manifest Revelations in various manners: Whence the presages of *this Author* were, I do not find that he doth any where expressly assert or declare, but it seems he had no little concern upon him in the Writing of these Sermons for the City of *London*; and of the four Calamities which he had observed

A

to

to concur to the Destruction of other Cities: the first, which is by Destruction of the Buildings, he had so lively described in all things, except the manner by Fire, that it made this Book much taken notice of by many after the accomplishment of it, by that dismal conflagration in the year 1666. and the apprehension which divers thinking People have of the great danger there is, that the rest may likewise be accomplished in their time, if not prevented by the means so earnestly recommended by the Author, has moved a well wisher to the City to be at the Charge of Printing an Abstract, for a Warning and Admonition to the Citizens, to whom the whole was Dedicated.

The Author in his Epistle Dedicatory, pag. 10. 13. and in his Application of the Case of *Nineveh* to this of the City of *London*, pag. 215. having set out at large his apprehensions of the dangerous State of the City, in respect of the many and great sins then abounding in it, (which are not a little increased and aggravated since) in his Application of these words, *that great City*, p. 217. he proceeds to show *the horror of this Cities Desolation*, if ever it doth happen to perish, for it is that Great City. *Oh the Dream* (saith he) *be to our Enemies, and the Interpretation to them that hate us. For if this City come to be visited, there are not tongues enough in the whole City to reckon up all the Miseries that such a Judgment will bring along with it.* And then relating the Miseries which have befallen other Cities, he came at last to this, in these words, pag. 220.

‘ Oh! then if ever your sins bring in God’s judgments into your  
 ‘ City, marching rank and file, see the variety of sorrows, ye must  
 ‘ weep under; as happily as you now seem to live, ye must have  
 ‘ another face of wretchedness amongst you; whatsoever present  
 ‘ comforts ye now enjoy, yet then nothing but exigents and dis-  
 ‘ asters; your Looking glass will be snatcht away, your Mirror  
 ‘ cracked

' cracked, your bright Diamond shivered in pieces, this goodly  
 ' City of yours all in shreds; ye may seek for a threshold of your  
 ' ancient Dwellings, for a Pillar of your pleasant Habitations,  
 ' and not find them; all your specious Mansions and sumptuous  
 ' Monuments are then gone; not a Porch, Pavement, Seeling,  
 ' Tarras, Staircase, Gallery, Turret, Lanthorn, Balcony, Bench,  
 ' peice of a Skreen, pane of a Window, Post, Nail, Stone or Dust  
 ' of your former Houses to be seen; no, with wringing hands  
 ' ye may ask, where are those sweet places, where we traded,  
 ' feasted, slept? where we lived like Masters, and shone like  
 ' Morning-Stars? No, the Houses are fallen, and the Househol-  
 ' ders are dropt with them; we have nothing but the naked Streets,  
 ' or naked Fields for shelter; not so much as a Chamber where  
 ' to lodge a Friend, or to couch down our Children, or re-  
 ' pose our own Members, when we are spent with weariness,  
 ' or afflicted with sickness. Wo unto us! our sins have pulled  
 ' down our Houses, shaken down our City, we are the most har-  
 ' borless, seatless People in the World, we live rather like For-  
 ' reigners, than Natives; yea, rather like Beasts than Men.  
 ' Foxes have holes, and the Fowls of the air have nests, but we  
 ' have neither holes nor nests; our sins have deprived us both  
 ' of couch and covert: we would be glad if any Hospital or  
 ' Spittle would receive us; Dens and Caves, the bleak air or  
 ' cold ground are now left unto us as our only shades and  
 ' refuges.

' But this is but the misery of stone work, of Arches, Dor-  
 ' mans, Roofs; but what will ye say when it doth come to  
 ' skin work, Arms, Necks, and Bowels, may not your dear  
 ' persons come to be joyned in the hazard? and your ten-  
 ' der persons touched? yes, ye which have walked the Streets  
 ' in State, may then run the Streets in distraction; ye which  
 ' have searched out others with severity, may then be plucked  
 ' out of corners by others with rigour; ye which have been  
 ' bowed unto with reverence, may then bend your knees  
 ' for mercy; with one Leg or half an Arm, ye may beg the  
 ' preservation of the rest of your Members; what inventions  
 ' shall ye then be put to, to secure your selves? yea, per-  
 ' haps what would ye not give to save your lives?  
 ' and your tears, it may be, will not rescue you, nor your



'gold redeem you; but your veins must weep as well as your  
 'eyes, and your sides be watered as well as your cheeks;  
 'when your sins shall shut up all the Conduits of the City,  
 'and suffer only the Liver Conduit to run; when they al-  
 'low ye, no showers of rain, but showers of blood to wash  
 'your Streets; when ye shall see no men of your Corpo-  
 'ration but the mangled Citizen, nor hear no noise in your  
 'Streets but the cries, the shrieks, the yells, and pants of gasping  
 'dying men; when amongst the throngs of Associates and Con-  
 'federates, not a man will own you, or come near you; when  
 'your Customers will slip from you, your Friends hide head,  
 'and your servants flee out of your sight: When ye shall see  
 'your Kindred slain in one place, your Wives in another,  
 'your Children in a third, and your selves at last, it may  
 'be, cut in two to encrease the number of dead Carcasses:  
 'When, as populous as ye are, ye shall be but numbred to the  
 'Sword; as puissant as ye are, the valiant shall be swept  
 'away; as fine fed as ye are, ye shall be fed with your own  
 'flesh, and made drunk with your own blood; when your  
 'trespasses have been so outrageous, that vengeance doth deny  
 'you a Being, that ye are thought fit for nothing but to be  
 'killed in the place, where ye have committed the Crimes; and  
 'to suffer the pains of death within those Walls, which you  
 'have cursed with your *Sodom's* faces, and *Egyptian* hard  
 'heartedness; when your Politicians can no longer help you,  
 'but must have their subtle brains dashed in peices with yours,  
 'nor your Lecturers can no longer save you, but ye must meet  
 'together at the Congregation near the shambles; when this  
 'great City shall be but a great chopping board to quarter  
 'out the limbs of sinners, or the great Altar wherein a whole  
 'City is to be sacrificed: Oh! doleful day of new painting  
 'your Walls, new paving your Streets, new summoning of a  
 'Common-Hall, when all are called forth to nothing, but  
 'the derision of Adversaries, the insulting of enemies, to have  
 'your breasts to try the points of Spears, your sides the keen-  
 'ness of Swords, your heads the weight of Pole-axes, your  
 'bodies to be made Footstools, and your dead carcasses step-  
 'pings for truculent foes to tread and trample upon; when  
 'there will be no pity upon the aged, nor compassion upon  
 'the

' the young, but heaps upon heaps, tumbling of Garments in  
' Blood, and Swords made fat with slaughter : Oh see what  
' a crimson City, crimson sins will then make.

' Or if ye do escape the dint of the sword, and your lives  
' be given you for a prey, shall not your goods be a prey ?  
' yes, some may be reserved out of the greatest Massacre ;  
' when men are weary with killing, a retreat may be sounded,  
' and men called off from this slaughter, yet can ye then  
' challenge your old Houses ? or bring your Keyes to your  
' old Chests ? No, your titles are gone, your interests lost ; ye  
' have traded your selves out of your estates, or sinned your  
' selves out of your Properties. The enemy is now House-  
' keeper, Land-holder, ye have forfeited all to the Sword ; fare-  
' well Inheritances, Purchases, Leases, Wares, Wardrobs, Fur-  
' niture, Jewels, as ye have gotten perhaps these goods unjust-  
' ly, so they they shall be taken away unjustly ; as ye have ferched  
' them in with violence, so they shall be forced back with  
' violence ; vengeance from Heaven will have satisfaction of you  
' for all your fraudulent Bargains, cruel Pawns, extorting Mort-  
' gages, blooding of Widows, skinning of Orphans ; or, as ye  
' have used your goods for pride and bravery, so shall ye see all  
' your gallantry plucked from you, and your new fashions  
' wrung from you ; ye shall behold others flaunt in your attires,  
' or spruce up themselves with your curious Dresses ; ye your  
' selves may be glad of the worse filthy Garment ye left be-  
' hind you ; yea, perhaps of a cast Garment from your Ad-  
' versaries backs ; or as ye kept all your estates to your selves  
' that tho' God took ye out of the mire, yet having wiped  
' off your own durt, ye never pluck out others which stick in  
' the same extremities ; which have forgotten your own Beginnings,  
' and being now mounted to sublimity, are good for nothing  
' but to ride the trappered Horse, or wear Furs ; and a great  
' company of these uncompassionate Creatures this City hath,  
' that the indigent poor and the suffering Gospel, can thank them  
' for little succor and sympathy ; that when themselves fare deli-  
' ciously every day, *Lazarus* cannot get fragments from them ;  
' and when perhaps they have *Obadiab's* estate, they have not had  
' *Obadiab's* heart, but get means greedily, and keep it penuriously.  
' Now these self thrifts, how shall Divine Justice Judge them for  
' this parsimonie. They which would grasp all, shall loose all,  
' this

' their close hatches shall be locked up from him, who hath a new  
 ' key to open them, their cankered gold shall eat them out of  
 ' their vast abundance; they shall be driven to live upon Alms,  
 ' and to go along with the tattered crew (which they contemned)  
 ' to beg for support and sustenance; they shall wish that they  
 ' had but one spare bag, which all the cries of the distressed could  
 ' not make them to open, or that they had but a few of those  
 ' mites, which all the tears of necessity could not make them to  
 ' scatter abroad; no they would trust nothing into God's hand,  
 ' and God shall shut up all hands and hearts against them; they  
 ' had no commiseration, and no eye shall pity them. If they be  
 ' not slain in the heap, yet they do but live to see their own misery  
 ' their sins have made them Bankrupts, they are undone ruined.

' And Oh! that the loss of Money were the greatest mischief,  
 ' but there is a Treasure of greater value in danger, Conscience  
 ' is ready to be rifled; there is not an absolute conquest made,  
 ' till the inward Man be in Fetters, thou must be a slave in prin-  
 ' ciples; Oh! it is a hard thing at that time to be a *few inward-*  
 ' *ly*, to keep *the girdle of truth about thy loyns*; thou must then  
 ' bear the fruit of the degenerate Plant, or strange Vine; pour  
 ' out the Drink-Offerings of other Sacrificers, follow the forcery  
 ' of the Mistress of Witchcrafts, or learn Magick with them,  
 ' that are brought up in the Doctrine of Devils; thou must limp  
 ' with the halting Age, fit thy Mouth to answer the general  
 ' shout, That great is *Diana* of the *Ephesians*. Thou must  
 ' taunt thine own Father, spit in the face of thine own Mother,  
 ' and hiss away all thy true Brethren; thou must be divorced  
 ' from thy old faith tho' never so chaste, and deny *Sarah* to be,  
 ' thy Wife, tho' ~~thy espousals~~ with her were never so solemn:  
 ' The Jews had but lived a while under the *Babylonian*, and  
 ' they soon learned to speak in the Language of *Canaan*, and  
 ' the Language of *Ashdod*; The Samaritans had continued a  
 ' very short space under the *Assyrian*, and they soon worshipped the  
 ' true God, and the Gods of the Nations; so that corruption  
 ' in Doctrine quickly doth follow outward subjection; if the  
 ' City doth come under another Lord, the Citizen is commonly  
 ' a double slave, both in Soul and Body. That tho' perhaps many  
 ' Men care not what become of conscience, that if they could  
 ' keep their walls, skins, and purses, they would pawn their Souls  
 ' to any Broker, they have a Religion fitted for any Ages and  
 ' ac-



' accidents; yet they to whom profession is dearer than the  
 ' right eye, and purity of the Gospel than the life blood; is  
 ' not this an heavy punishment? yes, if the Soul be the darling,  
 ' and there be no more dangerous chase than the hunting of  
 ' Souls (*and what shall a Man give in exchange of his Soul?*)  
 ' then it is a mortal wound to have the Soul stabb'd; Oh!  
 ' miserable Age, if this hour of temptation should come upon  
 ' you, that Men should be led away with the error of the  
 ' wicked, and fall from their own steadfastness, yea for out-  
 ' ward respects make Shipwreck of Faith and a good Conscience;  
 ' yet thus it will be then, there will be no safety for inconta-  
 ' minate faith, thou wilt either be a *Nicodemus* to come to  
 ' Christ by Night, or if with *Daniel* thou dost open thy Win-  
 ' dows publicly towards *Jerusalem*, thou wilt be cast into the  
 ' Den of Lions; *Ecebolius* will then turn Renegade, and *Marcel-  
 ' line* will hazard to cast in his grains of incense to Idols, *Demas*  
 ' will forsake all for this present World. *S. Peter* himself will  
 ' scarce be a Saint in the judgment hall, but for fear of a Da-  
 ' mosel forswear Christ. Thou wilt then be a complicated and  
 ' compleat Slave a slave in thy House, a slave in thy  
 ' person, a slave in thy Estate, and a Slave in thy Conscience.  
 ' Oh! therefore if it be possible, shut the City Gates before  
 ' judgment doth enter, or meet the enemy afar off, before he  
 ' draw nigh to the City; for if Tears, and Prayers, and Reforma-  
 ' tion do not stop his passage, here will be variety of miseries, ye  
 ' see, at the subduing the City; there must be an eminency of  
 ' repentance, or else there will be an eminency of wrath. It  
 ' will be that *great Visitation*, for it is *that great City*.

This Admonition and Exhortation he largely and warm-  
 ly inculcates in divers places of his Book, and also in his Epistle  
 Dedicatory to the Religious Citizens, whom he thus bespeaks,  
 ' Apply yourselves to the right work and fall to down right  
 ' Christianity. Let him be the best Man, which can be most  
 ' vertuous and zealous in this Religious Service. It is an hard  
 ' thing to build a City; and it will be as hard a thing to pre-  
 ' serve it. When a City is grown crazy with sins, they must  
 ' be Master-Workmen which can repair the decays of it, or keep  
 ' it from a downfall: if ye be never so well prepared, yet ye  
 ' have a task which doth require almost an Angelical purity and  
 ' perfection to discharge it. Eye your duty, and look upon  
 ' no.

'nothing else, and see what a great measure of remorse and re-  
 'formation is expedient to keep a tottering City from an emi-  
 'nent casualty. 'And a little after: Consider what ye are to  
 'do, to wring a spear out of the hand of the Almighty, to  
 'turn back an host of judgements upon their March; appear  
 'in your compleat harness, and quit your selves like Men. A-  
 'gain after he had showed by what Citizens this is to be perform'd  
 'There are sins in the City, and these sins do threaten judge-  
 'ment; all ye then which do face the one, and fear the other  
 'let me intreat you to sigh, and sacrifice with me, that the Ci-  
 'ty being penitent, neither the pe il, nor perishing of the Ci-  
 'ty may be dreaded. To obtain this blessing, I have (as I can)  
 'sanctified my self with some solemn resolutions; I desire you  
 'to enter into the Vow with me, not to desert the City with  
 'your repentance, and devotions, till a discharge may be  
 'brought out of Heaven, and the City settled in a condition to  
 'be spared. *And again,* The City is in peril, what is the pre-  
 'servative? Policy may invent many expedients for security,  
 'but I do know none but that of repentance. To prevent a  
 'general overthrow, shall we ever see a general conversion?  
 'What will Men leave their Seats of honour, and apply their  
 'selves to sack cloth, ashes, fasting, mighty cryes, turning  
 'from their evil ways, and from the violence of their hands?  
 'Oh that we could see such a beautiful City to honour our  
 'Nation, and bless it self. But I am afraid that this is but a Ci-  
 'ty of desires, and that it is not harder to build up *Jerusalem* a-  
 'gain in her first glory, than to raise up such a City amongst  
 'us; every stone in this City may sooner be altered and new  
 'laid rather than Mens minds and consciences. I doubt whe-  
 'ther penitent duties were ever truly intended amongst us, and  
 'I am very jealous whether ever or no we shall see them really  
 'expressed. Men can rather shoot the gulf, climb the *Alps*  
 'go a pilgrimage over the whole Earth, than repent. Well, as  
 'it is my dritt to propose, impose, and dispose, so let it be  
 'yours to explore at home, and excite abroad. And much more  
 'to this purpose hath he both *there* and *elsewhere* which abund-  
 'antly shews his strong apprehensions of the Cities danger,  
 'and his great concern for it preservation.

F I N I S.